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Vol. 7 No. 8



Sacred Heart -
preserving the ghosts

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fighting for tribes



HOW·NI·KAN

PEOPLE OF THE FIRE



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First Regional Council a success in Denver

There were more than 70 witnesses to "history in the making" when the Citizen Band Potawatomi Tribe conducted its first regional Council meeting ever held outside the state of Oklahoma on August 31, 1985 in Denver, Colorado.

Four members of the Business Committee and all three members of the Tribal Grievance Committee attended the five-hour historic gathering (Committeeman Bob Davis was unable to attend due to a death in his family), that featured a slide-show, presentations on the new constitution, tribal operations and genealogical research, dinner and

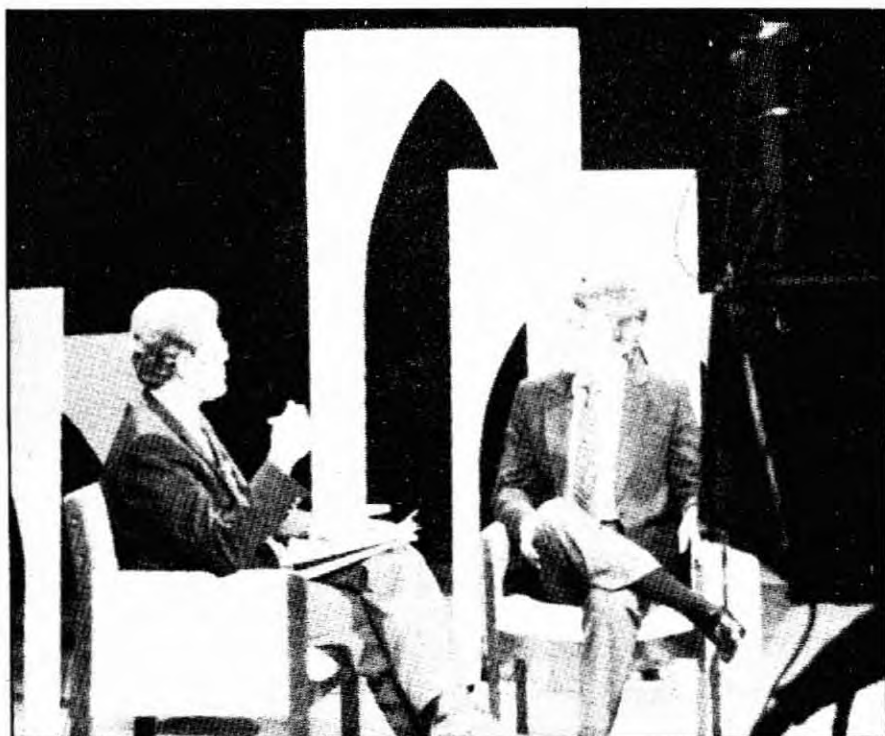
a question and answer session.

Many Coloradans attending the meeting voiced surprise over the number of tribal members in their area. Relatives were located, family genealogy shared and commitments made to form an area group that will maintain contact with elected tribal officials. Many, many questions were raised for further research and explanation by the tribal administration and articles will appear in future issues of the **HowNiKan** in response.

"It was wonderful," enthused Tribal Chairman John Barrett. "It was, in the truest sense of the words, a family reunion."



Business Committee votes to honor researchers



Dr. David Edmunds (right) discussed his research in a

television interview in South Bend, Indiana, January, 1984.

At their August 27th meeting, the Citizen Band Potawatomi Business Committee voted unanimously to honor three dedicated researchers who have made contributions to the tribe.

Dr. David Edmunds, author of **The Potawatomis: Keepers of The Fire**, was made an honorary Citizen Band Potawatomi tribal member and installed as honorary tribal historian. Dr. Edmunds, a faculty member at Texas Christian University and a Pulitzer Prize nominee, has donated copies of more than 20 years' research to the Citizen Band archives and is currently compiling a bibliography of all tribal records stored in Kansas.

Father Joseph Murphy, of St. Gregory's College in Shawnee, was also adopted as an honorary tribal member in appreciation for his research on Sacred Heart and the Potawatomi people. Father Joseph lived at the Sacred Heart

parish house while working on his doctoral dissertation — on the Potawatomi Indians — and has donated publication rights of that dissertation, as well as the results of his many years of research, to the Citizen Band Tribe. A previous book authored by Father Joseph, **Tenacious Monks**, was published in 1975 and details the history of the Benedictines in Oklahoma.

Tribal member Jean Larcou Miller was the third person honored by the Business Committee for her efforts towards preserving the history of the Citizen Band in Oklahoma. Ms. Miller, who has established a Potawatomi Archives with the state of Oklahoma, was named honorary tribal archivist in appreciation of her contributions, research and volunteered time on behalf of the tribe.

A gathering honoring the three historians will be held in the Dallas area this fall.



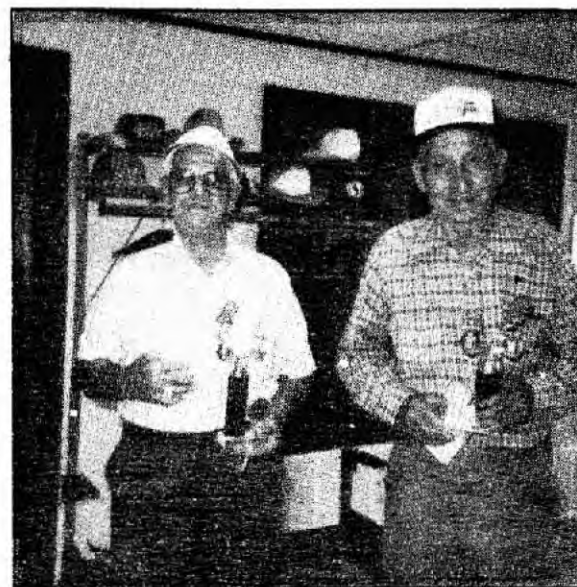
T I T L E VI

The Citizen Band Potawatomi Title VI Elderly Feeding Program, under the direction of Sheila Hughes, has packed numerous activities into the waning summer weeks.

Thirty-nine program participants attended an Oklahoma City 89ers baseball game (versus Iowa State) after receiving complimentary tickets from Wayne Trotter, publisher of the Tecumseh Countywide News.

A domino tournament separated the experts from the rest — with Buck Tasier and Edward Eliphant taking first place honors and Edna Bugg and Neta Patterson placing second. The August birthday party sponsored by the program honored Leos Marie Pipestem, John Burch and Earl Lawson.

The Quarternotes band played at the monthly dinner dance, attended by 74 people.



HIP Help

Applications are currently being accepted for the 1986 Citizen Band Potawatomi Home Improvement Program (HIP).

Applicants must be Indian, have a maximum family income of less than \$12,000, be living in substandard housing and reside in the area of the old reservation boundaries. Persons already served by the HIP Program are not eligible for 1986 assistance.

For further information contact the Citizen Band Potawatomi Tribe, located on South Beard Street across from Mission Hill Hospital, or call (405) 275-3121.



Indian education conference

By LORI BOWLAN
Tribal Scholarship Committee

Members of the National Advisory Council of Indian Education combined resources with Tribal Symposium affiliates in Tulsa last month to form the Second Annual Indian Adult Education Conference.

The tribal representatives met in the mornings, between lectures during the day, and at evening gatherings in an effort to share ideas and experiences on improving Indian Education.

Lectures presented by experts in the many areas of Indian Education were designed to give tribal representatives information to bring back for the benefit of their tribes.

Topics such as "Designing a Needs Assessment Tool for Your Community", "Voter Education in Indian Adult Education", "Community Based Planning and Leadership" and "Resources, Agencies, and Organizations in Adult Education" were only a few of the areas covered during the three-day conference.

The theme of the symposium was "Culturally based technology in Indian Education of the 80's." A new "culturally based" curriculum has been designed to meet the special needs of the Indian student. This program can be applied to all levels of learning such as higher education, graduate equivalency studies, job training and placement projects, and grade school facilities.

Educational experts stressed adult education as a "high priority item" emphasizing that through strong learning programs followed strong united tribes.

HOW·NI·KAN PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of the *HowNiKan* is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for the dissemination of information.

The *HowNiKan* is mailed free to all enrolled Citizen Band tribal members, with subscriptions available to non-members at the rate of \$6 annually.

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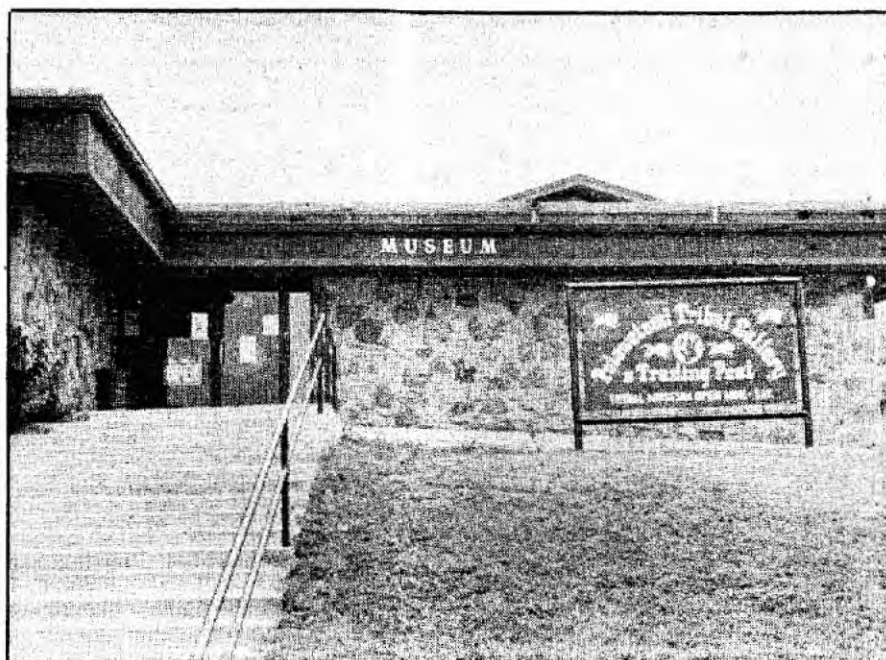
All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the *HowNiKan* editor and the Citizen Band Potawatomi Business Committee.

Change of address or address corrections should be mailed to Rt. 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary/Treasurer — Kenneth Peltier
Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

HowNiKan Editor
Patricia Sulcer



Language tapes available

The Citizen Band Potawatomi Tribal Gallery and Trading Post is currently accepting orders for Potawatomi language cassette tapes.

The 90-minute cassette tape currently offered for sale was composed for the tribe by Don Perrote — one of the few remaining Potawatomi who speaks

the traditional language.

Tapes are available for \$5 apiece at the Trading Post or \$6 apiece (to cover postage and handling) through the mail.

Mail orders for the language tape should be directed to the Potawatomi Trading Post, Rt. 5 Box 151, Shawnee, Oklahoma 74801.

Judge Phillip Lujan: fist of the tribes

(Editor's Note: CFR Court Judge Phil Lujan has been mentioned so many times in the *HowNiKan* in conjunction with tribal litigation that we thought our readers might enjoy knowing a little bit more about him. The following story is drawn from a recent interview the judge granted to *HowNiKan* Editor Pat Sulcer.)

Phil Lujan, Chief Justice of the Concho Agency Court of Indian Offenses, has two goals in mind every time he dons his black judge's robes: justice and education.

"The difference between 'Indian law' and 'the law,'" says Lujan, "is that Indian law is a very specialized field. It's the only area of law that I can think of that involves three entities — federal, state and tribal."

Lujan knows about Indian law and is at once both incensed and sympathetic towards the ignorance of the subject he encounters in the field. "It's frustrating," he says, "to deal over and over with attorneys raised and educated right here in Oklahoma who know nothing about the field of Indian law. This is Indian Territory! But my philosophy is, 'Hey folks, school is starting'."

He does, however, seem to have an unlimited capacity for patience with the various plaintiffs and defendants who file through his five-area CFR courtrooms. "I know that the biggest thing that frustrates Indian people is that they don't feel like they can have their day in court," he says. "But they will always get their day in court with me. I bump up and down over 30,000 miles of road a year making sure people do get their day in court."

Clarifying the status of the CFR (Code of Federal Regulation) Court system is another of Lujan's goals and he is well aware that many of his actions and rulings are precedent setting. "I'm a 'conspiratorial theory of history' person," he says, laughing. "Oklahoma is, right now, where states like Montana and Arizona were 20 years ago. In the Sixties there were so many, many battles fought — and we lost more than we won. Tribes became moribund; they were very low in morale and interest in tribal government was low. The emergence of CFR Courts in the Seventies has triggered a new interest in tribal governments, rights and systems. Indians in Oklahoma are, right now, where the state would like to be. They can tax, can establish enterprise zones and offer taxation breaks. And we're going to have to work out a relationship with the state or we're going to have to retrieve all the old cases."

The tribal sovereignty guaranteed in Congressional treaties and in the Oklahoma state constitution and the organizational

rules and regulations delineated in tribal constitutions are the weights and measures Lujan utilizes in the courtroom. Sovereign jurisdiction and immunity are two favorite subjects.

"It makes me so angry that state courts keep assuming jurisdiction over Indian cases," he says. In light of the recent Supreme Court decision (which says CFR Court determines the court of jurisdiction) I just can't believe it keeps happening. This is the kind of fight I welcome because I don't want a precedent set for state courts having jurisdiction."

Lujan's courage does not stop at the state's door, however. In 1984, when the Potawatomi Tribe was embroiled in a federal lawsuit brought by an outside consulting group for the tribe's bingo hall, Lujan signed an order to remove the case from federal court. "The worst a federal judge can do to me is put me in jail," he says, "and if I don't believe a suit has federal court standing, I'll risk that. A federal judge could attempt to restrain me and I would abide by that. But wait 'til that case gets to the Tenth Circuit (court of appeals) — because they've dealt with these sovereign jurisdiction issues over and over again." Lujan's grit was never put to the test on that one, however, because the bingo case was subsequently settled out of court by the tribe's previous administration.

"What Indian governments need to understand," Lujan explains, "is that they ARE government, and I'M government and WE'RE government. I am the fist of the tribe and I'm always going to act to protect the dignity of the tribe. I won't protect individuals, even elected individuals, and I won't protect individuals against themselves. But I am going to protect the 'tribe' and the 'tribal government'."

Lujan's determination to educate tribal leaders to be tribal governors is not without a tinge of fear. "The climate of the times," he maintains, "is cause for alarm."



It's time for tribes to get up to speed and there may be a few tribes that have to go down in the turf to serve as an example to everybody else. Tribes can't afford to be paralyzed administratively anymore. That's why all of this counts, all of it matters."

Lujan knows, from personal experience, whereof he speaks. Part Taos Pueblo and part Kiowa, he was raised in an Indian community in Lawton, Oklahoma. After graduating from Washburn University with a degree in sociology he attended the University of New Mexico Law School. After graduating and passing the Bar he went to work for the American Indian Law Center where his duties included writing tribal constitutions and by-laws and offering technical and legal services. In 1977 he was hired by the University of Oklahoma to head its Native American Studies Department. And in 1978, in the first CFR Court hearing held in the first area CFR Court, Lujan served as prosecutor.

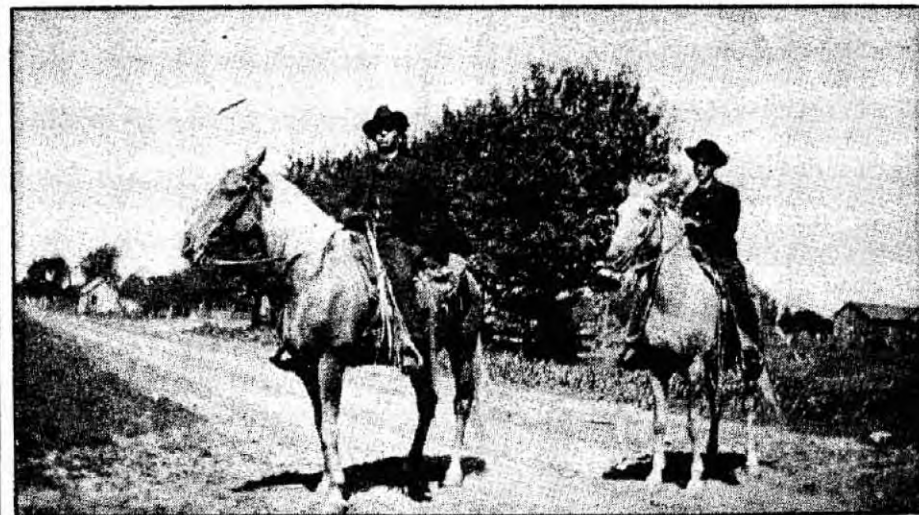
"CFR Courts were originally a stop-gap measure," Lujan explains, "but circumstances dictated it. If CFR hadn't come about, the state could have legitimately seized jurisdiction by proving that law and order had broken down in Indian Country and they were at risk." The CFR Courts are still in the process of refining their boundaries and establishing their territories but, if Phil Lujan has anything to say about it, maintenance of tribal integrity will always dictate judicial priorities.

"People have too much of a tendency to cut a deal here, cut a deal there, and before they realize it, they've compromised away the whole show," he says, adding, "with me, there's no more of this 'business as usual' and 'that's the way it's always been.' I know that's a bitter pill for some people to swallow, but I'm willing to fight for it."

And the Indian people should sleep a little bit easier because of it.

Thanks!

The *HowNiKan* would like to thank Lila Negahnquet for identifying an individual from a glass plate picture that ran in last month's newspaper. According to Mrs. Negahnquet, the man seated on horseback on the left is Albert Negahnquet — the first priest west of the Mississippi River, a fullblood Potawatomi and her husband's uncle. The picture, according to Mrs. Negahnquet, was indeed taken at Sacred Heart Mission.





The "ghosts" of a once thriving community at Sacred Heart should be allowed to rest in peace, with visitors recalling its days of glory rather than destroying the little that is left of the historic community.

That was the message clearly but gently delivered by Father Joseph F. Murphy when he addressed the Pottawatomie County Historical Society in Shawnee, Oklahoma, earlier this month.

The presence of ninth graders in the audience prompted Father Joseph to remark on the difficulty of preserving what is left of Sacred Heart Mission, once a thriving educational community nine miles east of Asher, Oklahoma, and now a few crumbling buildings left by the great fire which destroyed the

majority of it.

Father Joseph briefly reviewed the history of the mission for the group, referring to a brochure he prepared about 20 years ago when a campaign was conducted to restore some of the remains. He told how the mission was founded by French Benedictine missionaries, who first visited the site in the fall of 1875. Dom Isidore Robot, O.S.B., conferred with "the newly migrated Potawatomi Nation of civilized Indians" (the Citizen Band Potawatomi) about founding a mission and school for them. At the time, there were no priests in the area.

The Potawatomis were "mostly a Catholic group, having been under the care of the Jesuits in Kansas" before coming to

Oklahoma, according to Father Joseph. The tribe granted land for the mission and helped construct the first buildings. In a few years, the mission included a monastery, an Indian day school for boys, a convent, a girls' school run by the Sisters of Mercy, St. Benedict's Industrial School (for both boys and girls) plus a seminary and college-level courses. It was, according to Murphy, the first institute of higher learning in present-day Oklahoma.

At the turn of the century, activity was at its peak. However, that came to an abrupt halt in January, 1901, when a fire destroyed all of the major buildings, even the church. Although makeshift buildings were quickly erected, many favored moving the educational facilities

and by 1910 had decided on Shawnee. St. Gregory's College opened its doors to high school and college students in 1915.

An elementary school for boys continued at Sacred Heart until 1926, and the Sisters of Mercy kept St. Mary's Academy there until the Second World War. Today the site contains a stone bakery building, a two-story log building and two cemeteries, where the monks and nuns who lived and worked there are buried. Another cemetery adjoins the current church site on the hill above the mission site.

Some of Father Joseph's comments, collected from years of research on the site, included:

On Sacred Heart's value: "In 1887 there were buildings spread everywhere. The estimated value of those buildings was \$100,000."

On the bakery: "French monks didn't eat meat in those days, so having a good bakery was important to them. They loved bread. Later, when things were scarce, they learned to eat wild turkey and other game."

On pastimes: "There wasn't much to do or anywhere to go, so the monks formed an orchestra to help pass the time. They had a lot of time to practice."

On Sacred Heart students: "They weren't just Potawatomis. We had Seminoles and even some Cheyenne-Arapahoes — I don't know how they got there. After the fire it was more of an all-around boarding school for Indian and white students."



September 1985



On the Potawatomis: "Almost all of the old Potawatomis families went to school there. They wrote more letters to Washington than any other tribe, because they were the best educated. Some of them wrote to protest about the food at Sacred Heart. Washington sent someone to investigate, but the mission was tipped off. The inspector was served every kind of meat they could get and he reported back that the food was great."

On visitors to Sacred Heart: "There were cattle and horses there, and visitors could always get food and lodging. Military

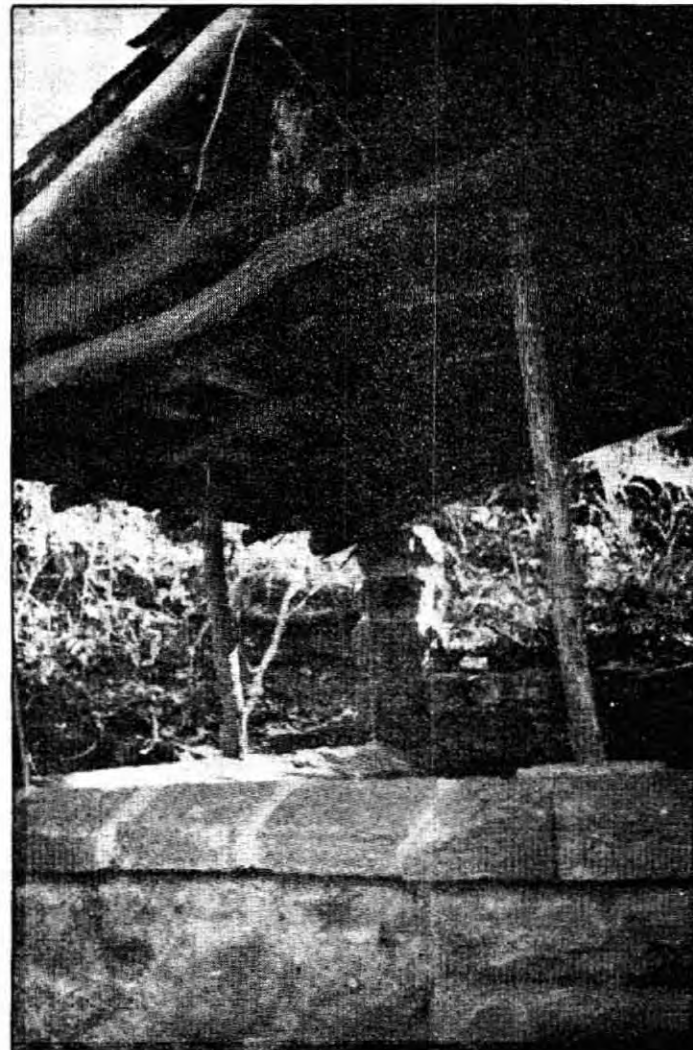
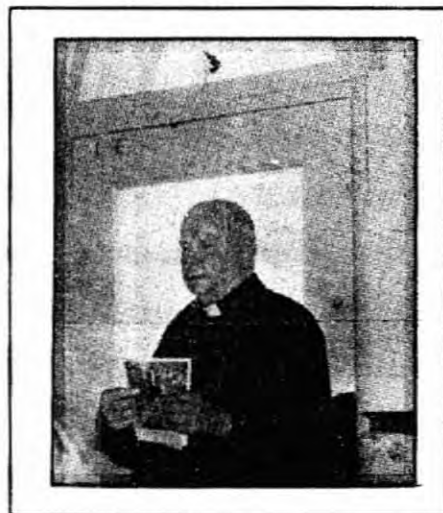
personnel traveling from Fort Smith to Fort Sill often stopped over, and so did many outlaws. They didn't introduce themselves but they were recognized." Reportedly the Youngers, the Starrs and perhaps even the James brothers stopped there.

While present-day visitors aren't following the Chisolm Trail or looking for the great spring nearby, they may enjoy looking for family grave markers or reading the massive granite marker recently installed near the church. It commemorates the adding of Sacred Heart to the national register of historic sites. A key to

the site of the original mission may be obtained from the rector of the church there, for those who wish to explore further.

(Reprinted in part from the Tecumseh Countywide News, September 5, 1985).

Father Joseph Murphy (right) is the recognized authority on the Sacred Heart Mission, known as "the cradle of Catholicism in the west." Very little remains now of the once bustling community founded by the Benedictines and Citizen Band Potawatomi.



For The Record

Special Business Committee Meeting Citizen Band Potawatomi Tribe August 13, 1985

PRESENT: Vice Chairman Doyle Owens, Secretary-Treasurer Kenneth Peltier, Committeeman Dr. Francis Levier, Committeeman Bob Davis, Assistant Administrator Pat Sulcer, Tribal Rolls Director Lori Bowlan

Vice Chairman Doyle Owens called the meeting to order at 10:25 a.m. Secretary-Treasurer Kenneth Peltier read the minutes of the July 29, 1985 meeting. Dr. Francis Levier noted a correction in regards to Pot. Resolution 85-175 and asked that the word "county" be inserted after the word "Seminole" in regards to defining tribal jurisdiction areas. Francis Levier moved to accept the minutes as corrected; Kenneth Peltier seconded the motion. Motion passed 4-0; Chairman John Barrett absent.

Kenneth Peltier moved to rescind Pot. Resolution No. 85-164 which authorized Stan Holder to negotiate contracts for the HIP and CTGP programs and authorized Leon Bruno to implement them. Doyle Owens seconded the motion; passed 4-0, John Barrett absent.

Francis Levier moved to adopt Pot. Resolution No. 85-177 authorizing contracts for the Community Health Representative Program for 1986. Bob Davis seconded the motion; passed 4-0, John Barrett absent.

Francis Levier moved to accept Pot. Resolutions 86-178 and 86-179 authorizing drawdowns from the Scholarship and Health Aids Foundation funds. Bob Davis seconded the motion; passed 4-0, John Barrett absent.

At 11:15 a.m. Chairman John Barrett arrived and Vice Chairman Doyle Owens turned the meeting over to him.

Review was held on a new personnel policy. Several revisions were made and it was noted for the record that precedent setting policy was being made with the adoption of the policy. Francis Levier moved to accept Pot. Resolution No. 86-180, with recommendations of the Business Committee implemented, approving a new personnel policy for the Citizen Band Potawatomi Tribe. Doyle Owens seconded the motion; motion passed 5-0.

Chairman John Barrett also noted for the record that he would like to see the approved drawdown for the Scholarship and Health Aids Committees placed in a money market account at a local bank.

Doyle Owens moved to accept Pot. Resolution No. 86-181 submitted by the Tribal Rolls Department and approving 13 people for tribal enrollment. Kenneth Peltier seconded; motion passed 5-0.

After discussion it was agreed that a meeting between Finley and Cook Accounting Firm and the Business Committee should be set up. Francis Levier will take care of it.

Copies of the ANA continuation proposal were submitted to the Business Committee for their review.

Discussion of the makeup of the constitutionally mandated Removal

and Recall Ordinance was held. Francis Levier will contact Browning Pipestem to draft a sample ordinance.

At 12:10 p.m. Bob Davis had to leave the meeting.

Chairman Barrett requested Ken Cadaret research possible funding sources for safety devices for tribal members' homes.

Francis Levier moved to appoint Kathleen Kiker as the Tribal representative to the Title VI Council on Aging; Doyle Owens seconded. Motion passed 4-0, with Bob Davis having voiced approval before leaving the meeting.

Francis Levier moved that Dr. David Edmunds be adopted into the tribe as an honorary Citizen Band Potawatomi and a reception be held in his honor in the Fort Worth area. Levier also moved that Dr. Edmunds be named our official tribal historian due to his extensive research on the tribe and that Jean Larue Miller be named the Honorary Tribal Archivist. Pat Sulcer will handle the details and paperwork. Doyle Owens seconded the motion; passed 4-0, Bob Davis absent.

Chairman Barrett noted for the record on the previous motion that according to the constitution all appointments and subcommittee establishments are at the discretion and will of the Business Committee.

Doyle Owens moved to approve the purchase of five golf carts for Fire Lake at an estimated cost of \$750 apiece; Francis Levier seconded. Motion passed 4-0, Bob Davis absent.

Discussion was held on revising the tribal seal for historical accuracy. Francis Levier will discuss the matter with Beverly Hughes, who designed the original seal.

John Barrett moved to appropriate \$1,000 to finish turning the old council house into a guest house by October 1, 1985. Kenneth Peltier seconded the motion; passed 3-0-1 with Bob Davis absent and Francis Levier abstaining.

Doyle Owens moved to adjourn the meeting at 1:15 p.m.; Kenneth Peltier seconded. Passed 4-0.

Next Business Committee meeting will be August 26 at 3 p.m.

Special Business Committee Meeting Citizen Band Potawatomi Tribe August 21, 1985

A special Business Committee meeting was called at 8:45 a.m. for the purpose of adopting Pot. Resolution No. 86-182 reapproving Pot. Resolutions 86-166 through No. 86-181. These are all resolutions adopted by the seated Business Committee since the June 1985 election, which was authenticated in CFR Court as a valid election by Judge Phil Lujan on August 20. Francis Levier made the motion to approve Pot. Resolution No. 86-182; Kenneth Peltier seconded. Doyle Owens, John Barrett and Bob Davis voted yes via telephone.

Kenneth Peltier moved to approve Pot. Resolution No. 86-183, approving the budget for the Denver regional council. Francis Levier seconded. Doyle Owens and John Barrett, reached by phone, voted in the affirmative. Bob Davis unavailable.

Meeting adjourned at 9:05 a.m.

According to Fritz...

(Editor's Note: The following interview was conducted by the Lakota Times, August 23, on the Rosebud Sioux Reservation. At the time, John Fritz was acting Assistant Secretary of Indian Affairs. On August 27, Fritz requested to be relieved of his duties as Deputy Assistant Secretary to pursue other opportunities. In the interim he is serving as a consultant to the Interior Under Secretary on issues related to Indian affairs.)

Times: Are there any plans down the road to close the area BIA offices?

Fritz: If there are, I haven't seen it. If there are across the board cuts, one of the things the Bureau of Indian Affairs is going to have to do in order to sustain the current level of services or try to enhance those levels of services is to look at the methodologies in dealing with the system that's in place.

It might mean area office examination or that might mean agencies or the central office. That

doesn't mean that's what will happen. In my own mind I've been worrying about that. So far, nothing is on the horizon.

With the national focus on reducing the deficit, there might be an across the board cut and if that happens Indian Country will be in a hurt unless we streamline our organization. How that is done is going to have to be worked out with tribal leaders and representatives.

Times: What do you think are the most serious problems facing Indian tribes today?

Fritz: The serious problems are several: the absolute, most crucial problem facing Indian Country is to intellectually address their status as derived from treaties, constitutions and other statutes and executive orders and that has to be spelled out in a fashion that is better and more clear than it is now. Otherwise, Indian policies, in a sense, are just mere words. They can't be turned into action until we know truly what the status is.

From my own personal perspective, the (President's) Indian policy statement in 1983 says very clearly to me, we will deal with tribal governments on a government-to-government basis. I think that causes a large number of people in the nation a lot of heartburn because they don't know how to deal with it.

From my position, we don't know how to deal with a lot of things. Like a lot of us, we didn't know how to walk but we took the time to learn. And we learned to put one foot forward and then the other so we could get our balance.

What we need to do is stop running on emotion between the non-Indian community and the Indian community and run on intellectual analysis of where we are and what we need. And the bottom line is human dignity. That's the principal problem.

An offshoot of that is economic development, but not in any wishful thinking sense of massive manufacturing, but generally, an adequate return of the investment on the tribal land holdings, or on individual Indian land holdings which are in trust status.

Times: What do you think of all

the Indian tribes that are turning to bingo for revenue?

Fritz: In light of the Secretary's pronouncements, I don't know exactly how much life gaming opportunities have. Secretary Hodel seems to be very positively supporting bingo. And my perspective, if the tribes desire to have revenue for their governmental purposes, then they have a responsibility to raise it in some fashion or another, because they've been hurt in governmental actions and they're just trying to replace those funds.

I don't put a value on it. That's something for the community to do. If they want to do it, they have got to do it with their eyes open and should have advisors in the community who can legitimately articulate and analyze. Its got to be done in the open and its got to have open, active participation on the part of the community.

Oftentimes that hasn't happened or often tribes have gotten into trouble as a result of not doing it in the sunshine - hiding behind closed doors.

In my opinion . . .

The first Regional Citizen Band Potawatomi Tribal Council held in Denver over the Labor Day weekend was an incredible success — and reaffirmed my belief that the "soul" of the Potawatomi people is alive and well, and living everywhere!

The Business Committee had been concerned that the turnout might be low due to the holiday weekend, but concerned tribal members had their priorities in order. A lady attending the meeting told me, "What holiday? As soon as I received my invitation the holidays ceased to exist!"

The concerns of the Colorado Potawatomi mirrored many local tribal members' concern: development of enterprises, self-sufficiency, getting the newspaper out on time, development of a tribal archives, etc. But they also had many other concerns regarding tribal services. Oftentimes we here in Shawnee forget what a small number of tribal members we really represent. Our people living outside the area aren't served by our meals, housing and medical programs. Suggestions for services that could benefit all tribal

members abounded: Medicare supplemental insurance, burial insurance, genealogical publications, job referrals and an annual tribal census were just a few. The tribal administration came home with their heads abuzz!

Many requests for information will be met through the HowNiKan in future issues. We'll be running pictures of the complex and historical sites, allotment rolls, genealogical and historical research and explanations of Business Committee actions and issues being readied for

referendum.

In September we will be holding a meeting for our tribal members in Michigan, Wisconsin, Indiana and Illinois. As we reach out across the country we will come closer and closer to our roots. At every stop we make we will meet a relative of a person we met at the last stop. The network will grow, the information flow, and the family bonds grow stronger.

I'm looking forward to it.

Patricia Sulcer
HowNiKan Editor

In your opinion . . .

Louis Erdrich, the Turtle Mountain Chippewa novelist who won the National Book Critics Circle Award earlier this year, wrote a piece for the July 28 *New York Times Book Review* about a writer's sense of place. She makes the point that "In a tribal view of the world, where one place has been inhabited for generations, the landscape becomes enlivened by a sense of group and family history. Unlike most contemporary writers, a traditional storyteller fixes listeners in an unchanging landscape combined of myth and reality. People and place are inseparable."

Erdrich says that writers have their own unique fears from the threat of nuclear obliteration: that their stories could not be told because of the destruction of old, familiar places. She then adds this chilling comment:

"Consider, then, that to American Indians it is as if the unthinkable has already happened and relatively recently. Many Native American cultures were annihilated more thoroughly than even a nuclear disaster might destroy ours, and others live on with the fallout of that destruction, effects as persistent as radiation poverty, fetal alcohol syndrome, chronic despair ... Contemporary Native American writers have, therefore, a task quite different from that of other writers. In the light of enormous loss, they must tell the stories of contemporary survivors while protecting and celebrating the cores of cultures left in the wake of catastrophe."



Mr. Barrett and Committee Members:

I would like to thank you for your efforts in holding the regional council meeting in Denver. The meeting was very informative. I have received payments in the past and I am presently using the scholarship. However, I always felt

like an outsider. Your meetings gave me a feeling of belonging. I am sure that your other meetings throughout the United States will have others, like myself, proud to be a Potawatomi.

If there is anything I may do in the area to help the tribe, feel free to call on me. I will be willing to do what I can to be of service to you.

Thank You,

Joe R. Holeman
Broomfield, Colorado



Dear How Ni Kan,

I have always had an interest in Indians, Indian lore, and Indian names. One Indian name which has fascinated me is "Eagle Eye." I'm writing to inquire if within

your tribe there is someone by this name.

If so, would it be possible to forward his full name and address so that I could correspond with him directly? I would appreciate you advising me one way or the other whether you have someone by this name.

Thank you for your time and attention to my request.

Sincerely,

Maureen M. Mealy
1019B Brixton Court
Sterling, VA 22170



Dear Director,

Mine name: Peter Janzso. Me very interested in habit and life of Indians, chiefly the Sioux, Dakota, Cheyenne, Arapaho, southern

Arapahos, Navajos, Apache, but the other Indian also on the area of United States. Me very interested in weapons, instruments, clothings, tipis, art and language of Indians.

I read in a guide-book, that in Oklahoma-City is the State Historical Society Building. I should like to, if to send you me brochures from Museum and from life of Indians, or something souvenir or photo from Indians and from United States.

Please, to fulfil you the request.

Much thanks:

Peter Janzso
9700 Szombathely
Bem J.u. 31. "E"
Hungary

HowNiKan notice

At long last the HowNiKan office may finally have control over the monthly mailing list. Beginning with the October issue we expect to be able to limit newspapers to **one per address**. This is to help reduce the \$1,000 per month postage bill incurred by the publication. We are determined to maintain free monthly publication to all tribal members, but many, many addresses receive numerous issues of the paper. We are hoping that families will share the same issue of the paper to help us reduce costs. If circumstances mandate the necessity of receiving more than one paper, please contact the HowNiKan office.

With the new computer capabilities we also hope to be able to do immediate updates and address changes. All correspondence should be directed to: Pat Sulcer, HowNiKan Editor, Rt. 5 Box 151, Shawnee, Oklahoma 74801.

And remember, contributions are tax deductible and greatly appreciated!!

NARF publishes review

The Native American Rights Fund (NARF), in a special 15th anniversary edition of the *NARF Legal Review*, has published an article on the modern era of Indian law by Professor Charles Wilkinson, who is described by NARF executive director John Echohawk as "a former NARF staff attorney and nationally-recognized scholar in Indian and natural resource law."

Echohawk said the "article summarizes the full range of judicial and legislative developments in Indian law and

emphasizes the real progress achieved in this era. It should be of great interest to all our readers." Echohawk, reviewing the history of NARF, said its "single greatest distinguishing characteristic over the course of 15 years has been its availability to bring excellent, highly ethical representation to dispossessed tribes."

Copies of the publication may be available from the Native American Rights Fund, 1506 Broadway, Boulder, Colorado 80302 (303-447-8760).



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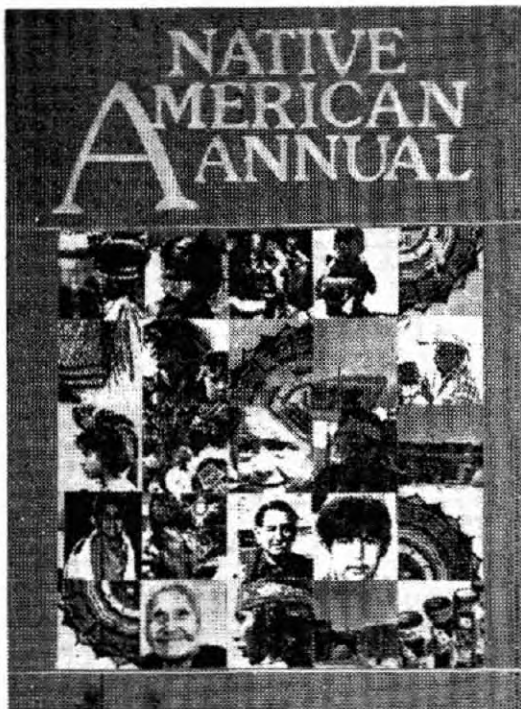
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The price of the NATIVE AMERICAN ANNUAL will be \$8.95 on newsstands — however, in response to this notice, and to insure that you receive your copy of a limited printing, place your order now for our pre-publication price of \$6.95.

Project Child Find

The Anadarko Area Division of Indian Education has begun their annual Child Find Project. This project has been set up to locate and identify American Indian children, ages birth to 21 years, who are not receiving appropriate special educational services in Western Oklahoma and Kansas.

According to P.L. 94-142, the Education for all Handicapped Children Act, all children regardless of their handicap shall be entitled to a free appropriate public education. Many Indian children are not in school because of their special learning needs caused by their handicap.

Special learning needs include mental retardation, speech impairments, deaf or hearing impairments, blind or visual impairments, emotionally disturbed, physical handicaps, specific learning disabilities, or other health impairments.

Through the Child Find efforts, handicapped children who are located and identified, will have

begun the initial steps for planning a suitable education program. Parents can assist with the evaluations, and planning of the appropriate educational services. These special education and related services are available through the local public school to all eligible handicapped children. Riverside Indian School, a BIA operated boarding school located near Anadarko, provides an alternative to the local public school and also has the special education services included in their curriculum.

Handicapped children can be educated and lead useful, rewarding lives if allowed to take advantage opportunities.

If you know of a child needing special education services, please call or write: Child Find Project Division of Indian Education Programs

Anadarko Area Office
P.O. Box 368
Anadarko, OK 73005
(405) 247-6673 ext. 447

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